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College Education
BY JUDY
University of Northern

albuquerque youth rap on the issues
cartooning in on existentialism
beyond babel via boob tube



YO 3-1-'70 U TH



Should high school girls be given "The Pill"?

How do young people react to radical groups like SDS, Black Panthers, Brown Berets, etc.?

What do our foreign exchange students think about life in the U.S.?



ALBUQUERQUE YOUTH

What is happening on the popular music scene?

Should abortion be made legal for anyone?

How much voice should students have in the affairs of their schools?

What's it like to be an addict?

Is the Church dead for young people?

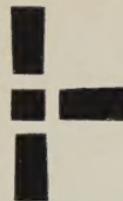


Text by Walt Dickerson

Photos by Rick Louderbough

These and many other topics of interest to youth are discussed an hour each Sunday evening by a panel of young people over radio station KQEO in Albuquerque, New Mexico. The show, called "Youth Speaks Out," features a telephone call-in line and draws comments and questions from both youth and adults in the listening audience.

In its second year, the program is sponsored by the New Mexico Council of Churches and the Department of Psychiatry of the University of New Mexico School of Medicine. The purpose of the show is twofold—to provide a channel for young people to communicate their ideas and to express their feelings, and an effort to bridge the "generational



SPEAK OUT

p" in Albuquerque, and to challenge the youth of Albuquerque in their thinking and feeling by raising problems and issues for discussion that they might otherwise overlook. Air time and technical assistance was arranged by Kenneth Baugh, CEO station manager and chairman of the Council of Churches Radio-TV committee. Says Mr. Baugh, "Other stations in town have talk shows, but we're proud to offer a only talk show designed specifically for young people. It provides an outlet for both youth and adults to express themselves without restriction on problems of interest and concern to young people."

Moderators for the show are Ross Snyder, Jr., M.D. of the UNM Medi-

cal School Department of Psychiatry, and Walt Dickerson, a United Church of Christ minister. In addition to his full-time faculty position, Dr. Snyder serves as consultant to the Child Guidance Clinic, New Mexico State Hospital Children's Division, and Girls Welfare Home. Dr. Snyder is ordained in the UCC and works with ministerial groups on group and interpersonal relationships.

Mr. Dickerson is currently employed outside the church establishment but maintains an active youth ministry as director of the Albuquerque Christian Youth Council (Youth Department of the Greater Albuquerque Federation of Churches) and adult manager of the

KNOWPLACE Coffee House, an ACYC project for high school youth. He also serves as an adult adviser to the Albuquerque Youth Council which is sponsored by the Albuquerque City Commission.

Four to eight teenagers serve on



Walt Dickerson "warms up" panel before broadcast time.

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the "Youth Speaks Out" panel each week, recruited from the public and private high schools in Albuquerque. The speech department in each school was invited to name a representative to serve on a Youth Speaks Out committee. Every two or three months the committee meets with the moderators to evaluate the programs and to plan next series of program topics. Schedule is then mimeographed and sent to each representative and each speech teacher. Representatives advertise the schedule through school announcements and school papers, and screen the students interested in each topic to select the panel participants. Students are sought who have strong feelings on both sides of an issue and who can express themselves clearly in a discussion of their views.

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This issue designed by Peggy Powell

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Often special guests, both youth and adult, are brought in to serve as resource persons on the panel. A director of a rehabilitation program for addicts, an ex-addict now working in the rehabilitation program, and a current addict (appearing anonymously) shared their first-hand experiences with the panel in discussion of addiction. A high school principal was invited to discuss freedom of speech, press, and assembly in high schools. Graduate teaching assistants from the University discussed academic freedom on campus when a state senator, upset over a poem used in an English class, started a witch hunt on campus.

A teenager from an Albuquerque home for unwed mothers (anonymously) and her social worker discussed with the panel the problems of pregnancy out of wedlock. Mar-

ried high school couples have appeared on the show to express their feelings about the advantages and disadvantages of marrying young.

A church youth group from Santa Fe, 60 miles to the north, made the trip to Albuquerque to talk about their experiences in using rhythmic dance and dramatics in both worship and performance as means of expression and communication. An evangelist, visiting the city on an Anti-Rock Crusade, appeared on the show to share his ideas on the evils of rock and roll music.

Panel members are urged to "speak out" when on the air. Except for avoiding profane language and personal libel, no holds are barred in expressing strong feelings. If they are hesitant about stating strong opinions as their own they are coached to say, "A friend of

(Continued on page 8)



Ross Snyder, Jr., (left) draws out the feelings of high school panel members.

ALBUQUERQUE YOUTH SPEAK OUT

ON YOUTH MORALITY:

- "Most of them (teenagers) do it (intercourse) for love. I suppose some may do it for experience, not most."
- "It's a personal and private thing. They talk about it. If they brag about it, you don't respect them."
- "I'd say that probably half the kids in high school have had intercourse."
- "But they don't go around doing it with anyone."

ON THE CHURCH:

- "The Church is irrelevant!"
- "They are only interested in teaching us what we OUGHT to think and believe—they're afraid to really let us make up our own minds."
- "They want us to be like them."
- "They're always telling the same old stories over and over." (You mean from the Bible?) "Yeah. They never talk about things happening today."
- "They don't really want to help us with OUR problems. They just want us to come (to the services)."
- "Our Church Council just voted to elect one youth to the Council. But they voted against lowering the age for all Council members: 'What would happen

to our church if young people got a majority!?!? They finally used the legal question of owning property as an excuse."

- "Most adults think ministering to young people means getting them to attend worship and youth fellowship."
- "They're afraid to face issues like sex, the draft, or abortion."
- "The Church has a social consciousness of zero!"
- "(The Church) has to find ways to reach young people where they are. A few do, but not most." (An example mentioned was Arthur Blessitt, a Sunset Strip evangelist in "Hippie" disguise.)
- "We had almost as many young people at our church council meeting as adults. Young people ARE interested in the Church, but adults still don't listen."

MAKING THE "PILL" AVAILABLE TO TEENAGERS:

"Well, maybe (it would lead to promiscuity). But in most cases, if girl wants to have intercourse, she will anyway. Maybe in a few cases, if she can't make up her mind, she might go ahead because the pill makes her safe (from pregnancy). But if giving the pill to everyone who wants it will prevent even ONE pregnancy, it's worth it!"

"I think that anyone over 12 ought to be able to get contraceptives, without parents' consent."

"They (contraceptives) ought to be given in connection with sex education classes, not just to everyone."

ON HIGH SCHOOL:

"The administration won't let us write anything that knocks their system. That's not right! Students ought to be able to say what they want about anything."

"They (teachers and administration) probably need to give advice and maybe cut out some words, but they shouldn't censor us."

"They won't let us meet at school (Youth for Radical Progress), so we meet at night in one of the homes. We have members from seven high schools. Kids have been kicked out of school for distributing our pamphlets."

"If girls can wear such short skirts why can't they wear slacks when it's cold? It's stupid! They still have to be able to tell us what to do all the time."

"Student Councils ought to stop wasting their time planning dances and do something important, like what's going on here in school. But they (administration) don't let us talk about what happens in school. They're afraid. We don't have any power at all."

ON THE WAR:

"Whether or not we should get out of Vietnam isn't really a question anymore (in high school). No one gets excited about it."

"Right! The only question is why and when!"

"They don't agree on why we are there, or when and why we should get out, but most (high school) students agree that we should get out."



mine says . . .," or "I heard someone say at school. . . ." No topic or expression is taboo, and the students do indeed let it all hang out. As clearly as they see it from their own perspective, they tell it like it is. Because of the controversial nature of the program, radical students are more often eager to be heard.

The panel meets in the studio half an hour before show time to "warm up." This allows time to get acquainted, explain procedures, and get relaxed in front of the microphone. Discussions are not rehearsed, but it does help the panel to discuss the topic enough to open up areas for exploration on the air.

To open the show, Dr. Snyder introduces the panel and turns them loose with a leading question. The students carry the discussion themselves, with the moderators jumping in occasionally to clarify some statements, to probe a bit deeper into the topic with the panel, to play devil's advocate, or to draw out the feelings of panel members.

After the panel discusses the topic for 15 or 20 minutes, they are interrupted long enough to give the telephone number to the listening

audience. Then as calls come in, the panel answers questions and discusses comments of listeners. Because the show is broadcast live, a delay is used as a protection against jokers and cranks on the telephone. The show is tape recorded on one machine and then played back on a second machine, causing a delay of five or six seconds out over the air. The engineer monitors the show and can cut out any cat calls before they are transmitted.

After the show is off the air, the panel stays in the studio and continues to take calls for 10 or 15 minutes. Often these informal discussions end up with a request from the caller to be on a future panel, or lead to a referral from the moderators for further discussions for counseling, or for other assistance with a problem. Although adult listeners often disagree with what the youth say, few adults deny the value of the program.

About the show's "success", says station manager Ken Baugh: "We started the program on a trial basis. Our response to the show is shown in the fact that we increased our air time from 30 minutes to an hour and are in our second year with

Participants for the radio program come from high schools in the area.



existency IS

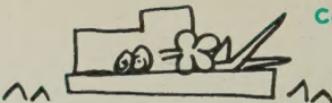
by
doug brunner

When "existentialism" was the topic assigned to Doug Brunner in one of his classes at Heidelberg College in Ohio, it came out cartoons. "The purpose of the characters I've drawn is to state some of the concepts of existentialism and dispute others, all according to my subjectivity." Following are excerpts. . . .



There is no God

it's regrettable but the
nothing we
can do.. .



I don't ever want
to be unknown



I won't
forget you....

what about
when you die



I'll pass it on
to my sons....

but they won't
even know me



I'll tell them
all about you....

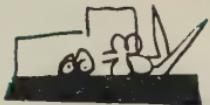
thanks, pal



by the way,
what's your
name....



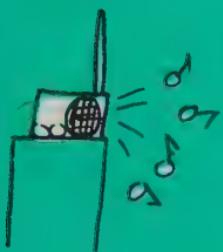
all we have is
each other....



no wonder people
believe
in God



La da da da
La la....



balababa
da da



that's what
I like about
the music
today....



it lets you
create
your own meaning..



I would do anything
if you would
trust me....

I think,
therefore
I exist....

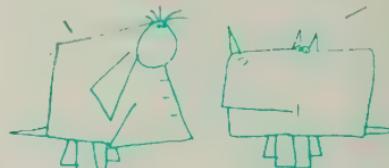
What are
you thinking
about....



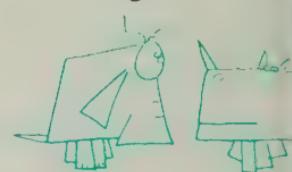
OK, I trust you



I don't
believe
it....



I forgot



I'm an atheist, so
don't bother to
talk to me



can't we still be friends

I can't understand
you....



I won't
even talk about religion

I still don't think
it's possible....



let's discuss something neutral
like weather....

what do you want
to say about it?

bunner



weren't we given a
nice sunny day too

I HAVE A FAMILY HALF A WORLD AWAY

Living for three months
with a Buddhist family in Laos,
Cindy Fox, a high school senior
from Amherst, Mass.,
tells how she came to feel
what it really means
to belong to the family of man....





On May 23, 1969, I received a notice from American Field Service International that my Summer Abroad was to be spent in Vientiane, Laos. My reaction was excitement—I had been waiting three months to find out WHERE I was going—and a little hesitation. I hadn't even imagined going to LAOS. With the notification, was included a picture of the Lao family I was going to live with—soon to become MY family.

On June 17, after several days of travelling—from New York to San Francisco, Hawaii, Manila, Bangkok—I finally arrived in Laos. I was so excited to be there at last, but I was almost afraid to get off the plane. There were four other young people my age, also going to Laos,

so we all left the plane together. All of the families were just smiling and smiling as we came off the plane. We must have looked strange to them—with our light hair and western-style clothes. Each family had a lei that they had made from tropical flowers to give to us.

My home was the best house on the street. We lived only on the top floor, but my mother, father, sister, and two brothers had trouble living in what, at first glance, might be considered a small space. We always had nieces and nephews (there were 16 of them—my two oldest sisters were married) running around the house. The other houses on the street were what Americans would consider shacks. Really, they were very comfortable homes, constructed whatever materials were at hand. Often, the roof of a porch would



This is the street on which I lived in Vientiane—the picture on the opposite page is of my Laotian sister and me.

ave a hole in it to let a tree eep growing. When the monsoon season starts, the road becomes very muddy, and difficult to travel. Our ar was usually used for riding to nd from the rice fields. There are ew paved roads, and only two trafic lights (one didn't work).

Every morning, after getting up round 6 a.m., my sister and I, or ny mother and I, would go to morn- ng market. Market is held in a square in the middle of town. It starts about 5 a.m., and ends at noon. There are mostly women sell- ing the goods at market, each one displaying what she has to sell on he ground. The perspective buyer asks the seller about the price. The seller quotes a price above what she would like to get. The buyer sug- gests a price lower than what she would expect to pay. The result, after bargaining, is a price reason- ably acceptable to both.

EVERYTHING is sold at market— vegetables, fish, noodles, fruit, meat, flowers, and clothes. The meat section of market is a series of long tables. Each seller has a section of a table to display and sell his meats. The sections are divided by pigs' heads. The first time I saw the pigs' heads all lined up every four or five feet, I thought I would die. Clothes are also sold at market, the mid-calf length silk skirts, with four inches of colorful embroidery around the hem, are custom tai- lored. Also sold are the long (ankle length) cotton skirts for everyday wear. Market is a very colorful and busy place every morning, rain or shine.

My father was a rice farmer. His fields were a long way out of town. I was not allowed to visit them, be- cause it was too dangerous for me because of guerilla activities. At that time, the guerillas were offering

a \$500 reward for an American head and, therefore, our movements were somewhat restricted. But even so, I was able to see some of the rice fields nearer by.

In Laos the rice paddies are very green and muddy, just as they are when you see them on television with Walter Cronkite, or Roger Mudd, or Chet and David. The farming methods are the same as they have been for centuries—the water buffalo and the wooden plow. Planting and harvesting are long, hard jobs, with many people working. Each individual rice plant must be planted by hand in the mud. Rice is planted at the beginning of the rainy season, and is harvested at the end of the rainy season.

The Buddhist Lent corresponds with the rainy season, and the planting of rice. My Lao sister explained it to me this way. Many years ago, when Buddha was alive, the farmers came to him complaining that his monks were walking through their fields of newly-planted rice, and ruining their crops. So, Buddha confined the monks to their wats (pagodas) for that time. Lent

is three months when they meditate deeply, and must not travel. Another reason the monks do not travel during the rainy season is that the flooding rains leave puddles filled with life, and if a monk were to step on a living thing and kill it he would be denying his religion.

The day before Lent begins, there is a huge parade; ten-foot-tall candles are carried on trucks decorated with flowers, and the people of the town march behind, carrying smaller candles, and offering them for the monks. The night before Lent, there is a candlelight parade around the wat, and Buddha is decorated with everyone's candles.

On the morning of Lent, everyone in the town goes to the wat with rice, flowers, fruit, and money to give to the monks. Straw mats are laid on the ground around the wat in a large square. As the monks come around each person gives each monk a handful of rice, a piece of fruit, and a penny. (By the way, there are no coins in Laos—money is paper—the largest figure being worth two dollars in American money, the smallest being ten cents.)





A Laotian market sells everything from vegetables to clothing.



The children (above) are carrying candles in a Buddhist religious festival. Right: Pigs' heads divide the stalls in the meat section of the market.



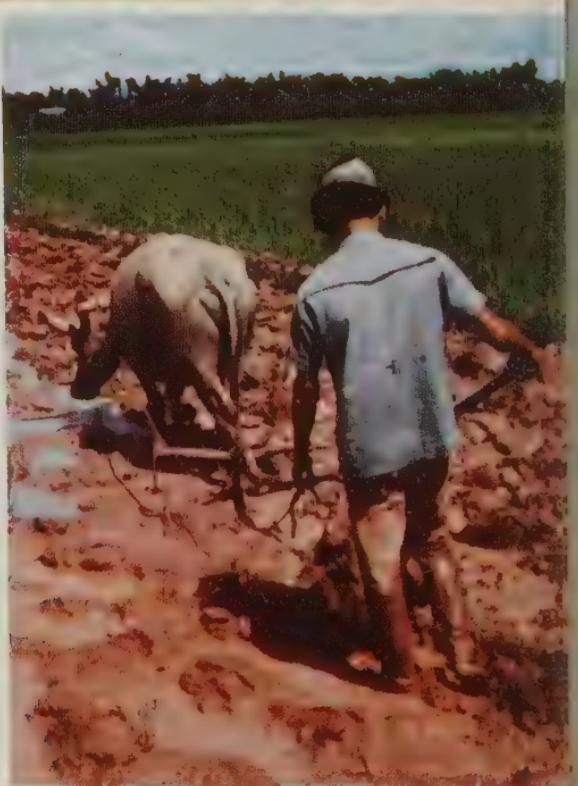


My Laotian uncle died while I was in Vientiane—opposite is his coffin and, below, his funeral pyre.





My father, like many Laotians, is a rice farmer. Above is a picture of rice paddies; to the right, a farmer plowing.





My home in Laos was this concrete house. We lived only on the top floor.

ents.) The monks wear long orange robes, no underwear, and have no hair on their heads. Even their eyebrows are shaved.

Every boy must be a monk before he is considered a man. Monkhood is not like priesthood—a boy can be a monk for two days, two months, or two years. Most of the monks begging at the beginning of Lent have chosen to be monks for their entire life. After the begging ceremony is over, each person who has given offerings pours a bottle of oily water into their empty offering bowls. This is to tell the ancestors and the spirits in the ground that they have given to the monks. The night of Lent, there were more candlelight parades around the wat, and visiting of ancestors' graves.

During the second week I was in Laos, my Lao uncle (my father's brother) died. The Lao funeral rituals are quite unique. When my uncle died, all of the family and friends moved in with my aunt for three days before the funeral. There was card-playing, music, and gossip

around the coffin, as everyone keeps merry to forget what has happened. Food and drink are served, and each visitor to the house brings a gift to the widow. The men in the family build a huge wooden enclosure for the coffin, and they decorate it with pieces of foil cut out by hand. The women build flower arrangements from tropical flowers to decorate the coffin. The dead man's sons must become monks to show their grief, and all the nephews must become monks for the day of the funeral. The coffin is carried on a truck, covered with flowers, while the family in mourning (dressed in white, the mourning color) follow behind the truck. They all hold onto a rope, which means that they are helping to pull him into paradise. The coffin is then put on the pyre, and everyone, family first, files by it, putting incense and candles beneath it. The pyre is lit, and it burns completely. For three more days, there is festive merry-making at the deceased's home.

One of the most beautiful cere-

monies in the world is the baci ceremony. It is to wish a member of the family good luck, happiness, joy, peace, a long life, and many children. Performed before weddings, after accidents, before voyages, and after births, the baci is a way in which all the family and friends can individually wish their best. The day before, the base (made from banana leaves) of the huge flower arrangement which is the center of the baci, is made by the women in the family.

The morning of the day of the baci, all the women in the family go to market, and shop for at least two hours to feed everyone after the baci is over. In the afternoon, hundreds of tropical flowers are put together to build the centerpiece. The process of arranging these flowers is very complicated, and is done according to tradition, forming, finally, a very large cone-shaped, flower-covered baci center to be placed in a big silver bowl.

In the late afternoon, everyone sits on straw mats around the centerpiece, and the baci begins. The head of the village, or a highly respected man who has been a man for many years, begins the chant. After explaining the reason for the baci, and putting forth general good wishes, the chanter stops and takes two of the many, many, multi-colored strings draped on the flowers of the centerpiece. He says his wish and ties one string on each wrist. Then everyone takes a string and, starting with the oldest, and most respected members of the family, each ties on a good wish. At the end of the baci, the person for whom the baci is being performed has several inches of strings on his wrists. These strings must be left on for three days, then they may be broken, (not cut) off, on an odd-numbered day. Customarily, they are allowed to wear off. A huge feast follows the string tying. At my baci (the one before I left) I ended up with strin-



b. to my elbows, and I cried the whole time. I still have many strings left on my wrists.

It is something very, very special when an Asian family opens their hearts to admit someone to their family. We ate cockroaches, octopuses, water buffalo, and rice, rice, rice. We visited in homes where the toilet was just a hole in the ground but when they heard I was coming, they bought purple toilet paper for me, and we drank water from the Mekong, but everyone I met, met me with a smile (often toothless) and open heart. Everywhere I was introduced as "my American sister," or "my American daughter." My family, again and again, excused me when I forgot and sat on a pillow (used only for the head, house of the king spirit) or when I forgot to bow before my elders. They recited with each new word of their language that I learned, and spent many hours patiently teaching me, and helping me to form sentences.

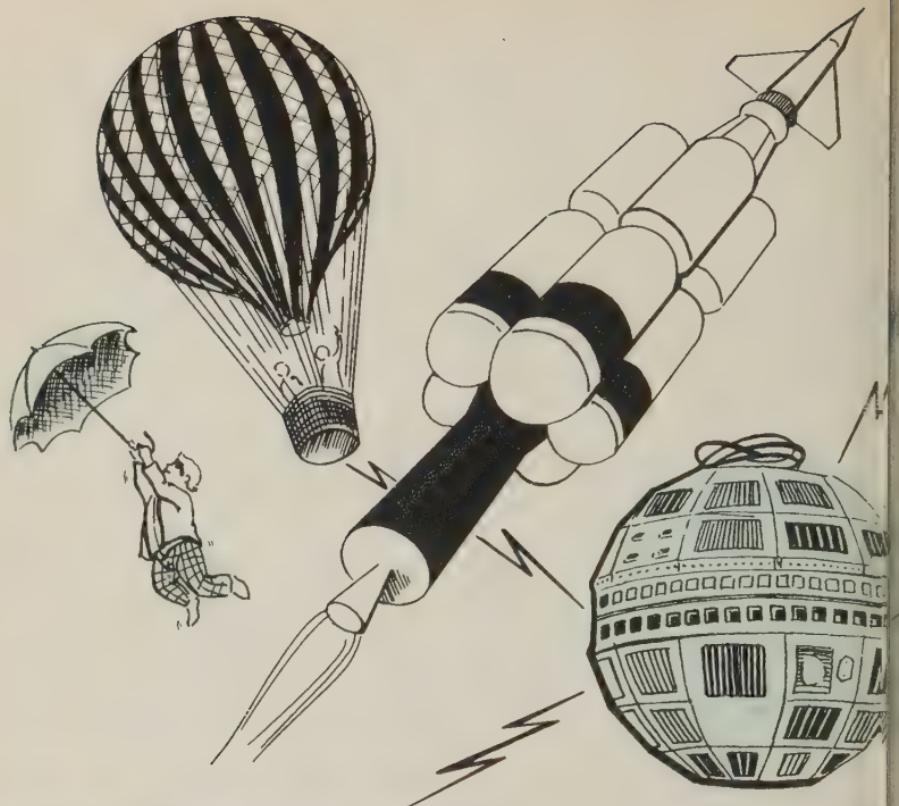
They laughed when I tried to eat their food spiced with red peppers—and ran for the water barrel.

The Lao people are always smiling. They are near to war, geographically, but they could not be farther from it in their way of life. Life is slow and relaxed, and nothing HAS to be done TODAY. My family did not discuss politics with me because they are a very peaceful people and are embarrassed that there is a war going on. They are not interested in the great Confrontation between Communism and Democracy. As long as life within the family and the village remains the same, they will be happy.

I now have two families, each half a world away from the other, but each just as close and important to me. If every person was able to feel that every man belongs to a huge family, the family of man, then, maybe the world could live in peace and understanding.



The baci ceremony wishes good luck, happiness, joy and peace. These are pictures of my baci and of my sister tying on her wishes.



BEYOND

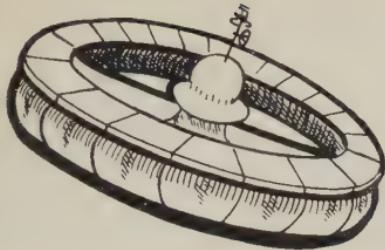
BY ARTHUR C. CLARK

There are those who have argued that communications satellites (hereafter

referred to as 'comsats') represent only an extension of existing communications devices, and that society can therefore absorb them without too great an upheaval. This is completely untrue.

I am reminded rather strongly of the frequent assertions, by elder generals immediately after August 1945, that nothing had been changed in warfare because the device which destroyed Hiroshima was "just another bomb."

Some inventions represent a kind of technological quantum jump which causes a major restructuring of society. In our century, the automobile is perhaps the most notable example of this. It is characteristic of such inventions that even when they are already in existence it is a considerable time before anyone appreciates the changes they will bring. To demonstrate this phenomenon, I would like to quote an example from history.



THE THIRD PARENT AND SURVIVAL OF MANKIND



Author of "2001: A Space Odyssey," British science writer Arthur C. Clarke, was, in 1945, the first to predict scientifically the relaying of communications by earth satellites. Following are his further predictions based on a recent speech at a UNESCO meeting on space communications in Paris.

"Plenty of Messenger Boys"/Soon after Mr. Edison had invented the electric light, there was an alarming decline in the Stock Exchange quotations for the gas companies. A Parliamentary Commission was therefore set up in England and one of the witnesses it called was the chief engineer of the Post Office, Sir William Preece, an able man who in later years was to back Marconi in his early wireless experiments. Somebody asked Sir William if he had any comments to make on the latest American invention—the telephone. To this, the chief engineer of the Post Office made the remarkable reply: "No sir. The Americans have need of the telephone—but we do not. We have plenty of messenger boys." Obviously, Sir William was completely unable to imagine that the time would come when the telephone would dominate society, commerce, and industry, and that almost everyone would possess one. The telephone, as it turned out, was to be slightly more than a substitute for messenger boys.

The usual tendency is for technological forecasts to be over-optimistic in the short run but over-pessimistic

BABEL

in the long run. The reason for this is really rather simple. The human mind tends to extrapolate in a linear manner, whereas progress is exponential. The exponential curve rises slowly at first and then climbs rapidly, until eventually it cuts across the straight-line slope and goes soaring beyond it. Unfortunately, it is never possible to predict whether the crossover point will be five, ten or 20 years ahead.

The rate of progress for the next 30 years will be limited by economic and political factors, not technological ones. When a new invention has a sufficiently great public appeal, the world insists on having it. Look at the speed with which the transistor revolution occurred. Yet what we now see on the technological horizon are devices with far greater potential, and human appeal, even than the ubiquitous transistor radio.

Next step: "Space shuttles"/It must also be remembered that ideas concerning the future of space technology are still limited by the present primitive state of the art. All of today's launch vehicles are expendable-single-shot devices which can perform only one mission and are then discarded. It has been recognized for many years that space exploration, and space **exploitation**, will be practical only when the same launch vehicle can be flown over and over again, like conventional aircraft. The development of the reusable launch vehicle—the so-called "space shuttle"—will be the most urgent problem of the space engineers in the 1970s.

It is confidently believed that such vehicles will be operating by the end of the decade. When they do, their impact upon astronauts will be comparable to that of the famous DC-3 upon aeronautics. The cost of putting payloads—and men—into space will decrease from thousands, to hundreds, and then to tens of dollars per pound. This will make possible the development of multipurpose, manned space stations, as well as the deployment of very large and complex manned satellites which it would be quite impractical to launch (from Earth) in a single vehicle.

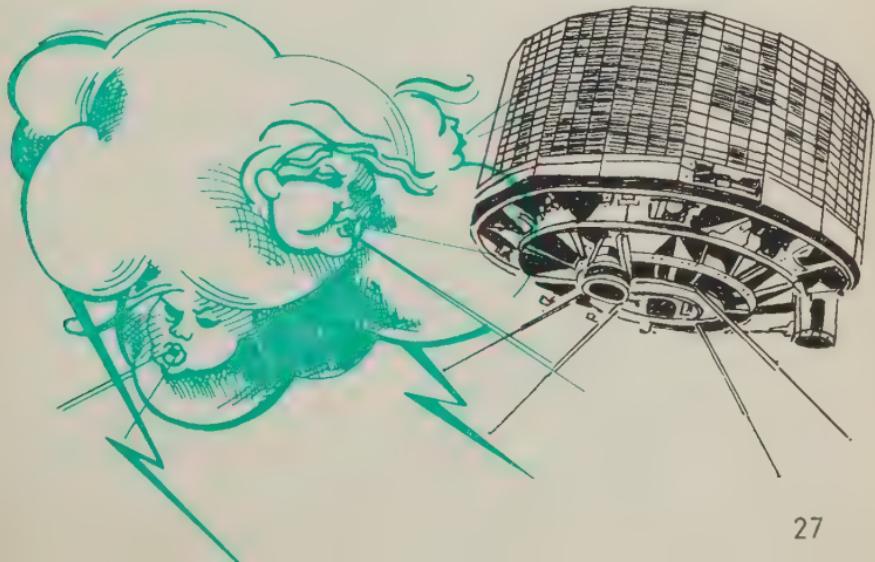
It must also be remembered that comsats are only one of a very large range of applications of satellites; they may not even be the

"The rate of progress for the next 30 years will be limited by economic and political factors, not technological ones."

ost important. The Earth Resources satellites will enormously advance our knowledge of this planet's capabilities, and the ways in which we may exploit them. The time is going to come when farmers, fishermen, public utility companies, departments of agriculture and forestry, etc. will find it impossible to imagine how they ever operated in the days before they had space-borne sensors continually scanning the planet.

The economic value of meteorological satellites—and their potential for the saving of life—has already been demonstrated. Another most important use of satellites, which has not yet begun, but which will have an economic value of billions of dollars a year, is their use for air-traffic control. It appears possible that the **only** real solution to the problem of air congestion, and the mounting risk of collisions may lie through navigational satellites which can track every aircraft in the sky.

The Magic Window/There was once a time when homes did not have windows. It is difficult for those of us who do not live in caves or tents to imagine such a state of affairs. Yet within a single generation the home in the more developed countries has acquired a new window



Beyond

of incredible magical power—the TV set. What once seemed one of the most expensive luxuries became, in what is historically a twinkling of an eye, one of the basic necessities of life.

The television antenna swaying precariously above the slum-dweller's shack is a true sign of our times, and there is profound significance in the fact that during riots and similar disturbances one of the chief targets of looters is the color TV set in the store window. What was once a book was to a tiny minority in earlier ages, the television set has now come to be for all the world.

It is true that, all too often, it is no more than a drug—like its poor relative, the transistor radio seen pressed to the ears of the blank-faced noise-addicts one sees walking entranced through the city streets. But, of course, it is infinitely more than this, as was so well expressed by Professor Buckminster Fuller when he remarked that ours is the first generation to be reared by three parents.

The Third Parent/All future generations will be reared by three parents. As M. René Maheu remarked recently, this may be one of the real reasons for the generation gap. We now have a discontinuity in human history. For the first time there is a generation that knows more than its parents, and television is at least partly responsible for this state of affairs.

Millions of words have been written on the educational use of television—and specifically television programs from communications satellites. But we must not overlook the enormous potential of educational **radio** programs, when high-quality global transmissions

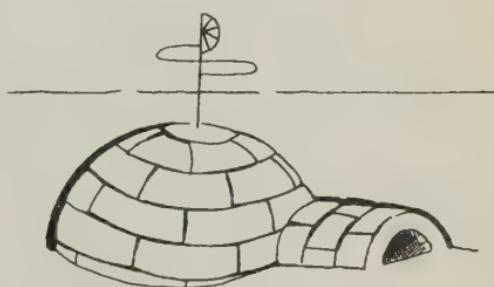
"For the first time in history there is a generation that knows more than its parents, and television is at least partly responsible."

some possible. There are some subjects for which vision is essential, others in which it contributes little or nothing. As a television channel takes the spectrum space of several hundred voice channels, it should not be used if it is unnecessary. However, simple cost-effectiveness studies may be misleading. The hypnotic effect of the screen may be necessary to prevent the student's attention from wandering, even when all the essential information is going into his ears.

EDSATS Against Ignorance/Let me indulge in a little fantasy. Some of the studies of educational comsat broadcasts—let us call them EDSATS—to developing countries indicate that the cost of the hardware may be of the order of \$1 per pupil per year.

I suppose there are about a billion children of school age on this planet, but the number of people who require education must be much higher than this, perhaps two billion. As I am only concerned with establishing orders of magnitude, the precise figures don't matter. But the point is that, for the cost of a few billion dollars a year—i.e. a few percent of the monies spent on armaments—one could provide a global EDSAT system which could drag this whole planet out of ignorance.

Such a project would seem ideally suited for UNESCO supervision, because there are great areas of basic education in which there is no serious disagreement. I do not think that ideological considerations play much part in the teaching of mathematics, chemistry or biology—at least on the elementary level, though I must admit that some small adults still object to the doctrine that the earth is round.



The beauty of television, of course, is that to a considerable extent it transcends the language problem. I would like to see the development, by the Walt Disney Studios or some similar organizations, of visual educational programs which do not depend on language, but only upon sight, plus sound effects. I feel certain that a great deal can be done in this direction, and it is essential that such research be initiated as soon as possible, because it may take much longer to develop appropriate programs than the equipment to transmit and receive them.

All Children Will Understand Each Other/Even the addition of language, of course, does not pose too great a problem, since this requires only a fraction of the band-width of the vision signal. And sooner or later we must achieve a world in which every human being can communicate directly with every other, because all men will speak or at least understand, a handful of basic languages. The children of the future are going to learn several languages from that third parent in the corner of the livingroom.

Perhaps looking further ahead, a time is going to come when a student or scholar anywhere on earth will be able to tune in to a course in any subject that interests him, at any level of difficulty he desires. Thousands of educational programs will be broadcast simultaneously on different frequencies, so that any individual will be able to proceed at his own rate, and at his own convenience, through the subject of his choice.

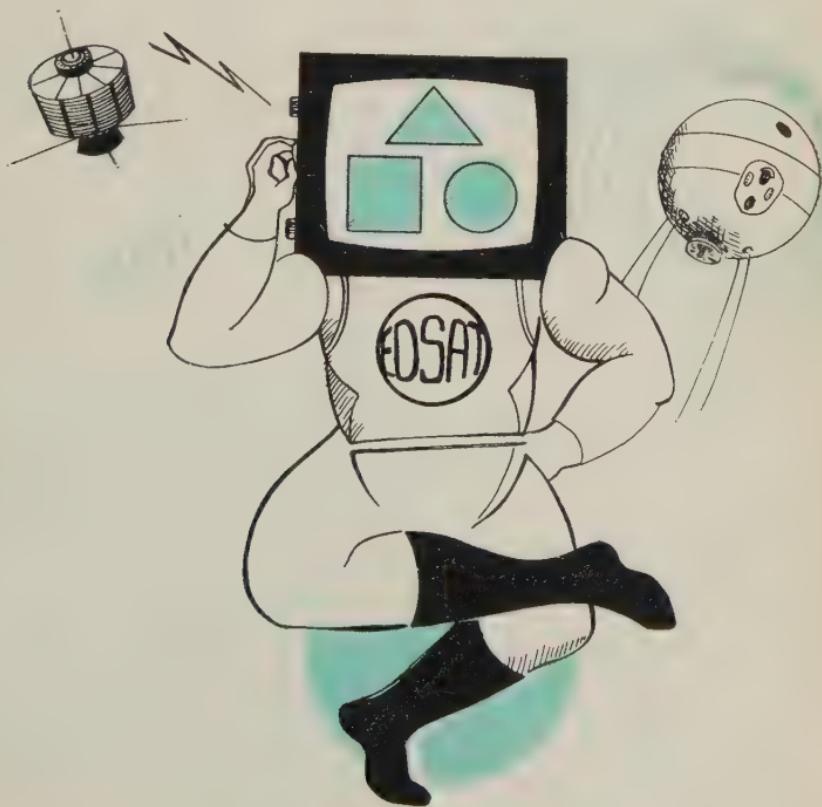
This is why the forthcoming experimental use of direct broadcast

"For the cost of a few per cent of the monies spent on armaments, we could provide a global EDSAT system which would drag this whole planet out of ignorance."

EDOSATS in India in 1972 is of such interest and importance. We should wish it every success, for even if it is only a primitive prototype, it may herald the global educational system of the future.

Nothing is more important than education. H. G. Wells once remarked that future history would be a race between education and catastrophe. We are nearing the end of that race, and the outcome is still in doubt. Hence the importance of any tool, any device, that can improve the odds.

(To be continued in a later issue)



AN OLDER BROTHER

HAPPINESS is

An older brother.

JOY is

Tagging after him wherever he goes—even if he does keep calling "Go over my shoulder."

CONTENTMENT is

Playing cops and robbers with him—even if you are the bad man all the time.

EXCITEMENT is

A feeling you can't suppress as you see him off on his first date—and others thereafter.

SATISFACTION is

Saying to a friend, "That's my brother!"

PRIDE is

Being able to brag, "That's my older brother!"

LOYALTY is

Defending him—even when he is there to defend himself.

ADMIRATION is

The expression in your eyes as they follow his figure.

FULFILLMENT is

The day he finally accepts you as being his kid sister.

DELIGHT is

The wonderful feeling that sweeps over you the day he lets you drive his car—and you fairly burst with pride, for how many older brothers trust their sister with a most prized possession as his car?

SURPRISE is

The feeling that overwhelms you when he finally introduces you to his friend even if he does say, "Meet my kid sister."

COMFORT is

The feeling that relaxes you when you confide a secret fear or an ambition to him, and he placates you or encourages you—and doesn't laugh.



TRIBUTE TO AN OLDER BROTHER

PINNESS is

Being asked by him which tie would go better with his suit, and when he is dressed—"Do I look all right?"

DERNESS is

The emotion that tones your voice as you reply. "You look just fine. You'll be the most handsome man there!"—and you meant every word you said.

E is

The emotion that overwhelms your whole being whenever his name is spoken, he comes into view, or you just think of him.

RS are

The result of many emotions mixing together as you watch his tall, erect, black-robed figure advance to receive the slip of paper that will send him out into the world.

HES are

The little stabs of pain that pierce your heart when he is unhappy—and you can't make him laugh, or when something he desires is out of his reach—and not all the pennies in your piggy bank can get it for him.

IEF is

The tide that sweeps over you when once again the sparkle is in his eyes and the smile is on his lips.

ATITUDE is

The relief you enjoy having him take up for you when you're in the right—and sometimes when you're in the wrong.

MPANIONSHIP is

The intense feeling that overcomes you when you do things and go places together.

ARATION is

A word that never really applies to you and your older brother, no matter how far apart you are.

MORIES are

The wonderful remembrances from the past—when there can no longer be dreams of the future.

ERISHED is

Something he will always be in your heart—and in the hearts of many others who loved him.

ONENESS is

The empty feeling that steals over you when you remember that the only time you'll really be together again will be in your dreams.

PPINNESS is

The joy of having had an older brother, even if he was yours for only a short time, because even death does not sever the bond between—my older brother and me.

Brenda Susan Lambert/18/Harrisburg, Va.

I wrote this poem in memory
of my older brother several
months after his tragic death,
October 28, 1968. He was 19.

SEETHING WITH HATRED

In the November 9 issue, there is a review of the movie, "Easy Rider." I quote: "on an LSD date with two prostitutes in a cemetery, and an encounter with red-necks on the open road." Do you also refer to Jews as "kikes" and are Italians "wops" to you? To continue your review: "And from the religious perspective, one cannot help but note the several prayers, the singing of 'Kyrie Eleison' in the New Orleans restaurant before the two visit the house of prostitution" . . . Your thinly veiled prejudice might more accurately have been expressed as follows: "One cannot help but note IF one is seething with hatred and intent on the vilification of other churches."

In not one of the reviews which I have read of this movie was there any negative or derogatory reference to religion. The one fact brought out by all of them (which seems to have conveniently escaped the attention of your reviewer) is the low moral tone of the film.

Yes, I am Catholic. Does that surprise you? Do you find it difficult to understand that, unlike you, I am not steeped in hate? Surely you must be wondering why I would subscribe to your publication for my high-school-aged daughter. . . . We subscribed to DECISION (the publication of The Billy Graham Evangelistic Association) and to your publication because I honestly believe true love of Christ transcends ALL religious boundaries. . . . You masquerade as Christians while spewing the hatred which continues to tear Christ apart. In so doing, you crucify him again—and you do this in His Name. Hypocrites!

Please cancel our subscription immediately.

—Mrs. M.S., Tillamook, Ore.

SHE GOT AN "A" IN ENGLISH

Your magazine is very relevant to a town—a big university town. I became extremely interested in one of your articles discussing the crisis in Northern Ireland and wrote a short story. The story is about a Roman Catholic family with many struggles and problems, because of the prejudices of Catholics for Protestants and, mainly, of Protestants for Catholics. My story received an "A" in English:

What I like most about YOUTH magazine is its openness and presentation of controversial subjects. —V.P., Pullman, Wash.

TODAY'S MIXED-UP WORLD

I must confess when I first got your magazine, I just put it aside and left it lay. But one day I needed some material for my speech class and came across the YOUTH magazine. It had a very interesting article on racism, which I delivered to my class and we had a very long and worthwhile discussion on it.

So, I thank your magazine for showing me and my fellow students all sides of what is happening in today's mixed-up world.

—K.W., Kingsley,

WILL EVERYONE LIVE WITH GOD FOREVER?

A school friend recently loaned his daughter the January 4, 1970 issue of YOUTH. She thought it was a magazine with a lot of "neat stuff."

Upon reading the article, "You Will Know the Truth and the Truth Will Make You Laugh," by Robert L. Short, we both felt concern regarding the paragraph in which he said, "Regardless of who you are or what you've done, all of us—everyone—will finally find 'outrageous happiness' and live with God forever." "There are exceptions!" As my daughter said, "It would be nice if that WERE true." However, would you not agree that in the light of John 3:18 and 36 NOT EVER ONE will live with God forever?

As Mr. Short mentioned, there is one

way—belief in Christ. But let's face it, NOT EVERYONE does believe! God, in His love and mercy, sent His Son the way to Calvary to pay the penalty for our sin; but unless we individually appropriate that sacrifice, God's infinite goodness and justice will demand that we be judged and we be punished! I'm sorry that Mr. Short failed to clarify this point, for we need to give our young people certainties of carefully-interpreted scripture.

—Mrs. M.C., Freeport, Ill.

DISCOVER "WHY?" TO GROW

We want to thank you for the magazine as it comes to us. We would not like you to think that we agree with everything that is printed in it. But when we have disagreed, we have tried to discuss why and this has contributed greatly to broadening and strengthening our faith, and we believe that this is what you intend YOUTH to accomplish.

—N.M., Abilene, Kans.

BATTING POVERTY AT HOME

On behalf of the Episcopal Young Men of Saint Mark's Church, I'd like to express our gratitude to you publishing the article on "The Cane Sugar Campaign" (Feb. 1, 1970). For past year we have been discussing poverty and the underdeveloped countries in today's world. As we have had no outlet into what WE could do about it, we greatly rejoiced when we read this article. It showed us what we do as young adults.

We are contacting the Cane Sugar Campaigners in Europe to see if there is some kind of campaign of our own we can start in Texas.

—L.L., Abilene, Tex.

Coming in YOUTH . . .

- Atlanta gal "turns on"
(Tired of the suburbs, she helps in the hippie community)
- Experimental high school
(Can you imagine a school without buildings?)
- Indians on Alcatraz
(Exclusive story of young American Indians)
- Black Panther Interview
(What does Bobby Seale say to YOUTH readers?)
- Teen-age Arab Guerillas
(Exclusive photos of young girls and boys in training)
- South fights integration
(YOUTH visits Mississippi town and talks to teens and their parents—both black and white)
- YOUTH'S own "Academy Awards"
(A national poll tells how YOU rate the best and worst movies)
- California teen center
(Can "straight" types mix with drug-users and enjoy each other's fun?)
- On the way soon:
Special issues of YOUTH magazine on peace, the draft, drugs, ecology, images of Christ, and the United Nations.
- Note:
The March 15 and March 29 issues will be combined into one big issue on "peace."



LORD, I WANT TO

B ELIEVE

Lord, I want to believe, but I'm not sure
What to believe
Who to believe
Or what believing really means.

Lord, it's hard to discuss this sort of thing with anyone
Few seem to understand
Few seem to care
But I've got to believe something—or what's life for?

Lord, it's hard to discuss this sort of thing even with you
I thought discussion was a two-way street
But frankly you don't say much
Or I just can't hear.

Lord, I want to believe—but what and who?
The church, its creeds, its catechism
Its dogmas and taboos
Its answers to questions no one's asking?

Lord, I want to believe
But when I hear what I think I'm supposed to believe
I wonder whether it's possible at all—
I feel, to say the least, semi-detached.

Lord, will you accept what I do believe
Even if it sounds naive—or pretentious?

Lord, I believe in you:
That you are still around and working even though
we crucified you and do so still.
That you offer the world a new start and new hope even
though we find a million ways to frustrate you.
That you are everyone's brother—including me—even
though we deny it by our subtle and
unsubtle prejudices.
That you expect me to do something about what
I say I believe.

Lord, I believe in you—or at least I'm trying to
—will you meet me halfway?

—Colin L. Proudman